DEVELOPMENT OF RELIGIOUS CHARACTER TO IMPROVE THE EFFECTIVENESS OF TEACHER AND STUDENT COMMUNICATION

Achmad Husaen Sastra Negara, Waston, Syamsul Hidayat, Abdul Munir Mulkhan

ABSTRACT

Objective: This research focuses on the development of the religious character of Ihsanul Fikri Integrated Islamic Vocational High School Magelang. The formulation of the problem in this study is, 1. How student characteristics are related to religious character. 2. How is the development of religious character? 3. How does the development of religious character affect student behaviour?

Theoretical framework: The theoretical framework of this study is to identify student characteristics related to religious character, find patterns of religious character development, and analyze and describe the impact of religious character development on student behaviour. Creating open communication patterns, building cooperation to realize effective communication in developing religious character and developing religious character through extracurricular activities at SMK IT Ihsanul Fikri Magelang.

Method: The methodology of this study uses a qualitative approach. This research is a research approach that produces descriptive data, written or oral data, and the observable behaviour of people. The data collection of this study was carried out by observation, interviews, and documentation.

Results and Discussion: The results of this study found that students of SMK IT Ihsanul Fikri have different religious character characteristics. Students of SMK IT Ihsanul Fikri do come from different family backgrounds, but along with the development of time and the concept of thought that has been built at SMK IT Ihsanul Fikri, students have understood the importance of religious character so it needs to be emphasized in everyday life.

Conclusion: The pattern of teacher communication in developing religious character is a) building open communication patterns, b) Building cooperation to realize effective communication in developing religious character, and c) developing religious character with extracurriculars integrated with superior programs. The impact of the development of religious culture is religious behaviour, positive thinking, and the growth of good civilization. Religious development in schools cannot be separated from school leadership and teachers as the main actors who determine and colour school life and the daily lives of students and school residents.

a Ph.D. in Islamic Education, Universitas Muhammadiyah Surakarta, Indonesia, E-mail: husaen@gmail.com, Orcid: https://orcid.org/0009-0003-2160-4284
b Ph.D. in Islamic Philosophy, Department of Islamic Studies, Universitas Muhammadiyah Surakarta, Indonesia, E-mail: was277@ums.ac.id, Orcid: https://orcid.org/0000-0001-8495-9822
c Ph.D. in Islamic Studies, Universitas Muhammadiyah Surakarta, Indonesia, E-mail: mas1syam@ums.ac.id, Orcid: https://orcid.org/0000-0001-9090-6444
d Ph.D. in Islamic Education, Universitas Muhammadiyah Surakarta, Indonesia, E-mail: am969@ums.ac.id, Orcid: https://orcid.org/0009-0001-2420-0387
DESENVOLVIMENTO DO CARÁTER RELIGIOSO PARA MELHORAR A EFICÁCIA DA COMUNICAÇÃO DE PROFESSORES E ESTUDANTES

RESUMO


Estrutura teórica: A estrutura teórica deste estudo é identificar características do aluno relacionadas ao caráter religioso, encontrar padrões de desenvolvimento do caráter religioso, e analisar e descrever o impacto do desenvolvimento do caráter religioso no comportamento do aluno. Criar padrões de comunicação aberta, construir a cooperação para realizar uma comunicação eficaz no desenvolvimento do caráter religioso e desenvolver o caráter religioso através de atividades extracurriculares na SMK IT Ihsanul Fikri Magelang.

Método: A metodologia deste estudo utiliza uma abordagem qualitativa. Esta pesquisa é uma abordagem de pesquisa que produz dados descritivos, escritos ou orais, e o comportamento observável das pessoas. A coleta de dados deste estudo foi realizada por observação, entrevistas e documentação.

Resultados e Discussão: Os resultados deste estudo descobriram que os alunos da SMK IT Ihsanul Fikri têm características de caráter religioso diferentes. Os alunos da SMK IT Ihsanul Fikri vêm de diferentes origens familiares, mas juntamente com o desenvolvimento do tempo e o conceito de pensamento que foi construído na SMK IT Ihsanul Fikri, os alunos têm compreendido a importância do caráter religioso, por isso precisa ser enfatizada na vida cotidiana.

Conclusão: O padrão de comunicação dos professores no desenvolvimento do caráter religioso é a) construir padrões de comunicação aberta, b) construir cooperação para realizar uma comunicação eficaz no desenvolvimento do caráter religioso, e c) desenvolver o caráter religioso com extracurriculares integrados com programas superiores. O impacto do desenvolvimento da cultura religiosa é o comportamento religioso, o pensamento positivo e o crescimento da boa civilização. O desenvolvimento religioso nas escolas não pode ser separado da liderança escolar e dos professores como os principais atores que determinam e colorem a vida escolar e a vida diária de estudantes e residentes escolares.

Palavras-chave: padrões de comunicação, desenvolvimento de caráter religioso, características estudantis.

1 INTRODUCTION

Communication is the process of delivering messages from communicators to communicants or audiences, be it in the form of symbols, symbols in the hope of bringing or understanding the message to students in class or the community and trying to change
attitudes and behaviors (Barelson & Astrid S. Susanto, 1964). There is no denying that communication plays a very vital role in human life. This is in line with the opinion expressed by Jalalludin Rakhmat who said that primitive and modern humans maintain agreement on various social rules through communication. According to him, with the ability to communicate with other individuals, humans can increase their chances of living (Rakhmat, 1998).

Learning and teaching are two activities that are singular but have different meanings. As a learning subject, students must be actively involved and enthusiastic in the learning activities carried out (Salim, 2014). Teaching is an activity to provide stimulating conditions and direct student learning activities to obtain knowledge, skills, values, and attitudes that can bring changes in behaviour and self-awareness as a person (Rosyada, 2004). Different student backgrounds biologically, intellectually, and psychologically also require certain teaching and learning strategies so that teaching and learning goals can be achieved effectively and efficiently.

The teaching method is one of a set of teaching and learning strategies that can be used to achieve teaching and learning goals. Learning strategies can be interpreted as plans to carry out learning activities so that learning objectives are achieved effectively and efficiently (Anitah, 2014). To achieve effective and efficient learning as expected, the use of methods or strategies needed is one of the strategies for communicating with students (Emmanuel et al., 2023; Endartiningsih et al., 2023).

In the world of education, the learning process will be effective, if communication and interaction between teachers and students occurs intensively. Effective communication can be seen from the best service and school management, the quality and excellence of graduates as expected by stakeholders, so communication skills for school personnel are indeed the task of school managers and leaders (Napitupulu, 2019). One of its characteristics is designed to change target behaviour for the better in the future (Effendi, 2012).

Communication in education and teaching serves as a transfer of knowledge that encourages intellectual development, the formation of morals and skills and skills and skills needed in all areas of life (Widjaja, 1997), so an educator needs to apply a good communication pattern (Basyiruddin Usman, 2002). Communication between teachers and students in the scope of teaching and learning in developing religious character is a learning process in which there are good values and fundamental values built by teachers.
with students. According to Prasetyo, a religious character is a character that attaches to a person or object that reveals Islamic identity, characteristics, discipline, or morals. Improving religious character is something that teachers absolutely must do for their students. The application of character education is a way to build a more moral education (Adnyana, 2020; Shobron et al., 2023).

According to Ki Hajar Dewantara, education has three centres known as the Tri Education Center, namely Family, Educational Institutions, and Society (Kurniawan, 2015). Ki Hajar Dewantara explained that education in the context of the Tri-Center must be interrelated with each other in the sense that the three, be it families, educational institutions, and communities must work together (Yoga Purandina & Astra Winaya, 2020). Especially for schools, teachers are the main actors as determinants of the success of religious character formation in schools (Mizaniya & Muqowim, 2020).

The purpose of education in Indonesia, as stated in Law Number 20 of 2003 concerning the National Education System Article 3, namely "National education functions to develop the ability and shape the character and civilization of a dignified nation to educate the nation's life, aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens". Through education, students are guided to develop their potential to become intellectually, physically, socially, and emotionally mature (Amry et al., 2023; Purwasari et al., 2023; Rahim & Alqahoom, 2023).

However, the reality from time to time shows that the moral decadence of the nation's children increasingly looks like the occurrence of drug abuse, sexual harassment, bullying, brawls, and others. Data from the Protection Commission (KPAI) states that in 2018, there were students aged 13-15 years experiencing physical violence by their peers, 75% of students had committed violence at school, and 50% of students had experienced bullying at school (A.I et al., 2020). This shows that the purpose of the law mentioned above has not been implemented systematically in schools for the development of the potential of students to become human beings who believe in and fear God Almighty and have noble morals. The lack of optimal religious character development in schools is because educational institutions still attach great importance to students pursuing cognitive achievements and are less sensitive to the development of educational
instruments that are loaded with nuances of religious moral values (Fatimah et al., 2021; Setyawan, 2023; Susanto et al., 2023)

The main problem that is the main source of problems Religious education in schools has so far only been viewed through cognitive aspects, not looking at how students practice in the real world so that learning religion is only limited to memorizing and taking notes, so that so far Islamic religious education, one of which teaches about religious character, has not had much influence on students regarding their personality in real terms. Therefore, a teacher who is ready and willing to spend time in educational institutions is needed by prioritizing an Islamic-based curriculum (Anurogo, 2023; Firmansyah & Fadli, 2023; Wicagsono et al., 2023).

Wahyudin also stated that the position of Islamic religious education is very important and strategic in the implementation of education at every level and type of education in developing religious character. But in reality, the implementation of Islamic religious education in schools still reaps problems and criticism from various parties (Noor, 2014). On the other hand, Fu'ad also argues that the fundamental problem that arises in the implementation of religious education in schools is that religious education is still perceived as a lesson that does not touch on aspects of attitudes, behaviour, and habituation (Fu'ad, 2008).

Some of the results of the above research show that school problems that only look at cognitive aspects can be solved through the development of religious character with people's power strategies. The principal's leadership is part of the management function that is very important to achieve educational goals in schools (Rachmah, 2018).

This study aims to expand the results of the above research by exploring the effectiveness of teacher and student communication patterns in developing religious character at SMK IT Ihsanul Fikri Mungkid Magelang. This study will focus on developing communication patterns of religious character resulting from the views of the principal. SMK IT Ihsanul Fikri is also an outstanding school seen from several activities it has achieved both in the academic field and the field of art and memorization of the Qur'an. There are two main reasons this study makes SMK IT Ihsanul Fikri as a material object. First; SMK IT Ihsanul Fikri is the only school that implements the Boarding School system in Mungkid Magelang District. Second; SMK IT Ihsanul Fikri has implemented an effective communication pattern and is believed to be a reference for
other Islam-based schools in developing religious character (Aly, 2019; Fatimah et al., 2021).

Seeing the phenomenon above, this research is very urgent to be carried out immediately, because the problem of student moral decline has always been a hot and actual topic of discussion. The picture of how to develop religious character in schools needs to be captured naturally.

2 THEORETICAL FRAMEWORK

![Figure 1. Thinking Framework](source: Created by Author, 2024)

3 METHODOLOGY

This study used a qualitative research approach. Sutama mentioned that qualitative research is research aimed at describing and analyzing phenomena, events, and social activities naturally (Sutama, 2012). Where all data is analyzed carefully and
thoroughly before being presented in a complete and perfect report. This data analysis process will begin by reviewing all available data from various sources, namely observations, interviews, and documentation. The data obtained were analyzed using the Miles and Huberman model, namely data reduction, data presentation, and data verification (Moh. Abdul Kholiq Hasan, Muthoifin, 2019; Mulyadi et al., 2020).

The Miles and Huberman Interactive Model used in this study can be described as follows:

![Figure 2. Miles and Huberman Interactive Model Data Analysis Techniques](source: Created by Author, 2024)

Examination of the validity of data, in addition to being used to refute the allegations of qualitative research that is unscientific, is also an inseparable element of the body of qualitative research knowledge (Moleong, 2018). Data validity tests in this qualitative research include tests, credibility, transferability, dependability, and confirmability (Sugiono, 2007). In this study, what must be done first is to collect related data, then describe and analyze the data thoroughly and as a whole regarding communication patterns for religious character development at SMK IT Ihsanul Fikri Mungkid Magelang. The stages of this research can be described as follows:
4 RESULTS AND DISCUSSION

4.1 THE CHARACTERISTICS OF SMK IHSANUL FIKRI

Family is the most important environment in a child's life. In subsequent developments, the family is also the main environment in the formation of the personality of a human child (Wahy, 2012). Education based on Islamic religious guidance applied in the family to shape children into human beings who believe and are devoted to God Almighty, and have a noble character in daily life (Taubah, 2016). Character education from an early age is very important, in choosing the right method according to Islamic teachings so that children become educated humans of faith, knowledge, charity, broad-mindedness, becoming good citizens, and noble morals that benefit all mankind (Somad, 2021).

The important for a school to build spaces to nurture the religiosity of students, because the role of school culture can shape character in students (Silkyanti, 2019), and this is where the importance lies, namely spaces that bring trust, comfort, respect, and understanding of moral and religious values that influence children's attitudes and motivations towards education and that allow to maintain the spiritual dimension of student life by emphasizing the importance of school performance and educational
achievement, character education can make the development of dimensions in children cognitive, physical, social-emotional, creativity and spiritual optimally (Kezia, 2021).

Yee Ling Ng in his research at two schools in South London that the importance of spirituality is reinforced in the direction of legislation and policy in England and Wales. The findings in the study revealed that 'tools' such as silence, focus, meaning, questioning, kinesthetic awareness, use of one's imagination, and communication and sharing can be used in the classroom for spiritual development, allowing a child to connect with self and others (NG, 2012).

Religious education is one area of the curriculum that can effectively address the interaction between cognitive, affective, and spiritual dimensions. Because religion and education are two human endeavours that have long had a close relationship. Speaking of religion and education, there are several influencing factors, including culture. But this beautiful condition became shaken after the weakening of Muslim power and the loss of the Islamic empire and culture. Then some of them make their religion a scapegoat for their decline (Asy-Syathibi, 2015; Saiin & Karuok, 2022; Suharjianto & Magfiroh, 2022).

SMK IT Ihsanul Fikri tries to implement policies that are not burdensome in religious character development activities, it is proven that the students of SMK IT Ihsanul Fikri are very enthusiastic in carrying out these activities. The excellent program as a concept applied in developing religious character at SMK IT Ihsanul Fikri is the right method considering that SMK IT Ihsanul Fikri is a boarding school where many students from several regions. Although the concept of religious character development is integrated with excellent programs that have been implemented in schools, there are still things that need to be improved, for example; In the development of religious character at SMK IT Ihsanul Fikri, there are several characteristics of students who are inconsistent in holding the rules that have been running at school, for example, when students have long holidays and gather with their families and neighborhoods, they return to school, there are their attitudes that change, one of which is regarding matters of worship (Rohman et al., 2023).

Religion is certainly the foundation and main provision for the younger generation in navigating a life full of dynamics. Religious humans are civilized humans, civilized humans will be able to create civilization and understand their nature as social creatures (Nurmiyanti, 2018). In line with the phenomenon of the current generation which is on
the verge of threatening moral decadence with rampant criminal acts committed by the younger generation, what our generation is worried about is its spiritual moral future, if the morals are damaged, it will certainly be difficult to repair and take a long time to repair (Rozikin & Sofwani, 2023).

Religious development in adolescents is characterized by several factors of spiritual and physical development. According to Starbucks, these developments include mental and mental growth, emotional development, social considerations, worship, and attitudes (Jalaluddin, 2012). Adolescence is also a time of moral development and a time of spiritual awakening and religiosity marked by increased adolescent interest in religion (Hurlock, 1996). SMK IT Ihsanul Fikri found several students who were specific to their abilities in terms of worship. The profound influence of spirituality and religion on children's development and socialization offers the potential to amplify the influence on protection and increase resilience.

Faith and piety have now been regarded as commonplace, by the general public, some even do not know at all the true meaning of faith and piety, this is because people always underestimate it and interpret faith only as the meaning of language, do not look for the true meaning of the meaning of the language and let it run away. Imam Ibn Taymiyyah explained in connection with this verse that, if you all apostatize from the religion of Allah, then such a thing will not harm Allah in the slightest. However, it eliminates it and replaces it with one that is better than it (Taimiyah, 2006). SMK IT Ihsanul Fikri Mungkid Magelang in developing religious character emphasizes the communication built by teachers because of the importance of religious attitudes towards all school residents. Teachers are not only required to master the knowledge to be taught, but teachers are also required to have appropriate morals, character, and personality in Islamic teachings for students (Salsabilah et al., 2021).

Honesty means being free from cheating, following established rules, and straightness of heart. Of course, this attitude is by the teachings of Islam that have been exemplified by the Prophet Muhammad SAW. Many aspects of this honest attitude need to be emphasized in schools, including at SMK IT Ihsanul Fikri Mungkid Magelang. A person must have an attitude of tafaqquh, tabayyun, and tajannub al-zhann husnuzzhan and avoid negative talk to avoid the impact of fake news (Jati Wahyuni, 2019). Honesty is the fruit of perfect faith (Arifin & Munir, 2023).
The attitude of justice emphasized at SMK IT Ihsanul Fikri Mungkid Magelang is fair in making friends, meaning that in making friends there should be no favouritism between friends. The religion of Islam places this aspect of justice in a very high position in its legal system. Islam strictly prohibits tyranny from religions other than Islam, one of which is by depriving them of their rights. As an educational institution, schools should provide correct information to all students about the religion they embrace. Tolerance of religion in the school environment can be seen in Germany, precisely in Osnabrück is an elementary school that provides three religious education subjects namely Islam, Christianity, and Judaism. The three religions being in one school is not something strange in Germany, the difference is, in Johannis School, they can follow religious lessons according to their beliefs. Helping each other in difficulties is one of the things emphasized to the students of SMK IT Ihsanul Fikri Mungkid Magelang because humans must benefit each other, humans are social creatures where they cannot live alone, meaning they need others. SMK IT Ihsanul Fikri Mungkid Magelang always emphasizes to students to be useful individuals because it is one of the characteristics that must be possessed by a Muslim.

Many people feel and think that humility is synonymous with humility when no matter how great a human being, he has made mistakes. SMK IT Ihsanul Fikri Mungkid Magelang emphasized how important it is for someone to have a humble attitude, and be gentle. Humility is a polite attitude, tawadhu' that always avoids belittling others. One example of humility taught at SMK IT Ihsanul Fikri Mungkid Magelang is the attitude of communicating and interacting with mutual respect between one student and another, the attitude that a student should have towards the teacher and so on, this polite nature must be built wherever we are not only in the school environment, home but also when in the community environment because this trait is the morals of the Rosul as an example for man.

On time, on target, and budget are slogans applied at SMK IT Ihsanul Fikri Mungkid Magelang. All educational institutions must have a hope or vision for the future what about these educational institutions? Similarly, SMK IT Ihsanul Fikri Mungkid Magelang also has a vision for the future of the graduation results of students after three years of studying. Both schools and parents expect good conditions for the learning outcomes of students at school, both in terms of academics and the personality of the students. We need to know that school is a place to study not only to provide academic
value but the school also to provide guidance, educate, and teach students to have good traits or personalities. Attaining perfect morals is the true goal of education.

Discipline is a noble teaching that is highly emphasized in Islam because discipline is one of the keys to achieving success. SMK IT Ihsanul Fikri Mungkid Magelang applies high discipline in keeping time and implementation according to plan. Discipline must be carried out in a balance between moral affairs and world affairs, not justified in caring only for one while neglecting the other. The Qur'an affirms the importance of balance between world life and morality. Islam not only invites ritual piety, but we also gain social piety by appreciating social actions in society. Students are also taught how to maintain a balance in carrying out kindness and preventing evil, lest students enjoy the pleasure in life while ignorant of immorality, misery, and shortcomings that occur around them. When all human beings desire a harmonious life, be it individually, socially, or vertically, then the choice is to establish a balance that has been consistently outlined by God.

It can be interpreted that Islamic morals are behaviours that appear in someone who has implemented Islamic sharia based on Aqidah (Tato, 1997). Placing morals on science is a shared responsibility because it includes doctrinal implications that the purpose of human life must be in the framework of worshipping Allah (Fatimah, 2019). The purpose of Islamic education is to provide Muslims with the knowledge they need to build faith and help take transformative actions to transform lives according to what Allah has determined in the revelations as a form of worship and proof of their faith.

A student wants to study religion based on intellectual understanding and does not want to take it for granted, but accepts religion as something meaningful. By the characteristics they have, the nature of religion in children develops following the pattern of ideas and concepts on authority. That is, religious ideas in children are almost completely authoritarian, meaning that religious concepts in themselves are influenced by factors from outside themselves (Ahmad Shiddiq Thabrani, 2009). Sajjad Hussain argues that Muslim students should realize that the acquisition of knowledge is not only to satisfy intellectual curiosity or simply for material or worldly gain, but to produce rational and righteous human beings, capable of meeting their spiritual, moral, and physical needs, families, their ummah and humanity (Hussain &; Ashraf, 1979). According to the research of Akerlof and Kranton the attitude of a person leaving something that is not useful and not related to all his interests is a sign that his religion is
good (Al-Uthaymin, 2008). Missed education and conditioning will have an impact on adolescent behaviour that is not by religious expectations or religious recommendations.

4.2 TEACHER COMMUNICATION PATTERNS IN DEVELOPING STUDENTS' RELIGIOUS CHARACTER AT SMK

The religious character of SMK IT Ihsanul Fikri Mungkid Magelang does not grow by itself but is carefully and systematically designed by the school authorities and developed with an intense pattern of communication between teachers and students. In essence, development is an educational effort both formal and non-formal that is carried out consciously, planned, directed, organized, and responsible. To develop a culture in school institutions, of course, each school has a model, and strategy according to the abilities and backgrounds of schools and students.

4.2.1 Creating Open Communication Patterns

According to Onong Uchjana Effendi, communication is the process of conveying a statement made by one person to another, resulting in someone conveying a message to others to change or change attitudes, opinions, or behaviour, either directly orally or indirectly through the media. While educational communication in terms of an action that makes a very important contribution to the understanding and practice of interaction and actions of all individuals involved in the world of Education. Communication is very necessary for educational continuity. Because the teaching and learning process is communication between a teacher and his students. Good communication is one of the important aspects of team success. One form is open communication. Open communication is mutual understanding and mutual trust, we open up to each other, that is, express our responses to the situation at hand, including words spoken or actions through our communication (Johnson, 1981).

One of the development models, to develop religious character at SMK IT Ihasul Fikri Mungkid Magelang, is to create an open communication pattern. Communication patterns used in developing the religious character of students applied by teachers are delivered in the classroom using one-way communication, sometimes also two-way, and not infrequently also admire multidirectional communication, according to the situation. Another communication pattern used besides in the classroom is the pattern of communication in the field as a follow-up to the integration of religious character.
development with superior programs, where the excellent program at SMK IT Ihsanul Fikri Mungkid Magelang is expected to be able to develop student character. So that the character of students developed will give birth to students with characters based on Salimul Aqidah (righteous aqquadah), Shahihul Ibadah (true worship), Matinul Khuluq (good morals), Qowiyul Jizm (strong body), Mutsaqoful Fikri (broad-minded), Mujahidul Linafshihi (earnest against lust), Qodirun ‘ala Kasbi (independent), Munazamun Fii Su'unihi (orderly all affairs), Haritsun 'ala Waqtihi (keeping time), Nafi'un Lighoirihi (benefit to others).

4.2.2 Building Cooperation to Realize Effective Communication in Developing Religious Character

Cooperation is one of the keys to success. Meanwhile, one of the models to develop religious character at SMK IT Ihsanul Fikri Mungkid Magelang is to hold cooperation. Religious activities that are integrated with excellent programs in schools to develop religious character are based on the cooperation of all school residents and of course on instructions and policies decided by the principal. Cooperation also with parents is needed so that good communication occurs to be committed to educating their sons and daughters in line with common desires, of course, with moral and religious values. Maryamah believes that the quality of the school can be seen from the culture that is alive and developed by the school community. School residents have the responsibility of maintaining a good and acceptable school culture. School residents play a role in developing and realizing an effective school culture (Maryamah et al., 2016). Developing religious character in schools aims to instil moral and religious values obtained by students from learning outcomes at school to be applied in students' daily behaviour. To get the expected results, cooperation between school leaders, teachers, students, and all school residents is needed.

Cooperation, to develop religious character at SMK IT Ihsanul Fikri Mungkid Magelang, can be seen from the efforts to instil religious moral values in a humanist, non-coercive, cooperative, and tolerant manner. From the available data, it can be seen that each activity program is planned and decided based on careful thinking, communicated, and acceptable by many parties from the school community including students, and there is no element of indoctrination and then all activities are reported to parents to take part in developing religious character in the school.
4.2.3 Developing Religious Character with Extrakurricular Integrated with Excellent Programs

Activities Extracurricular activities are educational activities outside of class hours to help develop students according to their needs, potentials, talents, and interests. Religious extracurricular activities are activities to develop religious character in schools which are very beneficial for all school residents. Learning Islamic religious education in developing religious character, that these activities are packaged through religious activities and integrated with superior programs, worship activities such as congregational prayers / Friday prayers at school, Qur'an muraja'ah, Rohis activities, social services, Islamic arts and various other religious social activities carried out outside class hours. According to Hakam, value education in Indonesian elementary school activities (intracurricular, extracurricular, school culture development, and collaboration with the community) tends to use a value transmission approach through training, modelling, conditioning, and habituation methods, which foster moral behaviour in the form of discipline and student compliance with rules and norms (Hakam, 2018).

Extracurricular activities at SMK IT Ihsanul Fikri Mungkid Magelang are neatly scheduled and freely followed by students to choose according to students' abilities. The school provides extracurricular coaches both from within the school itself and from outside the school. One of these extracurricular activities is Qira'at, the study of Qur'anic exegesis, missionaries, and Musabaqoh Tilawatil Qur'an. According to Khadavi, cultivating religious values can be done in several ways, including through school leadership policies, implementation of teaching and learning activities in class, extracurricular activities, and traditions and behaviour of school residents consistently, to create a religious culture within educational institutions (M. Jadid Khadavi, 2016).

Religious character development through extracurricular activities is a place for students to channel and develop students' potential and talents to become highly creative and creative human beings. This extracurricular activity is a manifestation of the development of Islamic religious education subjects, which is only three hours of Islamic religious education lessons in one week. This time is considered only enough to convey only theory. Because SMK IT Ihsanul Fikri Mungkid Magelang is a boarding school-based school, the school can develop religious character with unlimited time but is overwhelmed if the school is in a holiday position, because students are not well-controlled activities that run at school with the condition of students when at home. As
for self-development, it requires its own time which is programmed outside of class hours. According to Abdullah Aly, in carrying out co-curricular and extracurricular activities, teachers can use learning methods in the form of habituation, memorization, practice and repetition, question and answer, discussion, games, and practice (Aly, 2019).

The factors that make the model of religious character development at SMK IT Ihsanul Fikri Mungkid Magelang effective in addition to creating systematic policies, building cooperation, and developing it through extracurriculars, this extracurricular as a form of developing the theory of Islamic Religious Education subjects which only takes 3 hours of lessons a week. Because the benefits of extracurricular activities for students include training independence and responsibility, as a forum for talent development and extracurricular activities can train students' ability to socialize and interact with their surroundings, this is very important to always emphasize to students at SMK IT Ihsanul Fikri Mungkid Magelang.

4.3 THE IMPACT OF COMMUNICATION PATTERNS ON RELIGIOUS CHARACTER DEVELOPMENT ON STUDENT BEHAVIOR AT SMK

4.3.1 Religious Behavior

Religious behaviour is man's effort to get closer to God as his creator. According to Opoku, religious education is the foundation of education, education and religion are inseparable aspects in every society because education is the backbone of development (Opoku et al., 2015). A 2001 study showed that personal religious beliefs and practices act as a buffer against stress and the negative effects of trauma among younger generations of first- and second-generation immigrants, and reduce rates of depression among that population. Another study linked higher rates of religious service attendance to better test scores among U.S. girls in the South, pointing to an emerging consensus on "the generally positive role of religious practice in education," according to a 2003 Boston University study (Bargain, 2018). A study conducted by Kasetchai Laeheem located in three southern border provinces, in Thailand, found that there is a statistically significant correlation between Islamic ethical behaviour and the way of Islamic education, religious knowledge, participation in Islamic activities, and practicing Islamic principles. The practice of Islamic principles has the strongest correlation in explaining Islamic ethical behavior. The way Islamic education, religious knowledge, and participation in Islamic
activities also make some contributions to explaining differences in Islamic ethical behavior (Laeheem, 2018).

The impact of religious character development at SMK IT Ihsanul Fikri Mungkid Magelang is very significant, judging from the religious attitude of individual students and the internalization of the school's religious climate can be reflected in the behaviour of students who tend to be so enthusiastic in participating in all scheduled activities even though there are still some lazy students, but the school tries to always emphasize discipline. According to Purwaningsih stated that there is a real influence between spiritual formation and students' attitudes in applying religious values. This means that good spiritual formation will affect students' attitudes in applying religious values. The better and more complex the spiritual formation, the better the attitude of students, especially in applying these religious values (Laeheem, 2018).

This religious character becomes a unity that can be further developed in schools and will give birth to religious behaviour and will sharpen the quality of spiritual intelligence to teachers and students, this is done by internalizing all humanist values, honesty, justice, virtue, togetherness and social solidarity to students. All of that is inseparable from the role of Islamic religious education and its development, including in realizing religious culture in schools. Through this habituation, religious values can be realized in daily life at SMK IT Ihsanul Fikri Mungkid Magelang.

4.3.2 Positive thinking

Positive thinking is the best choice for everyone and in every situation. One of the characteristics of a person having positive thoughts will be seen when he faces a problem. The impact of developing religious character at SMK IT Ihsanul Fikri Mungkid Magelang is of them is that students are accustomed to thinking positively, and the impact of interpersonal communication between teachers and students results in changes in the way of thinking of all students. The importance of good and intense communication between teachers and students can eliminate prejudice against others and be open to cooperation with anyone regardless of differences in ethnicity, race, and religion. Positive thinking is a thinking activity carried out with the aim of building and awakening positive aspects in students, be it in the form of potential, behaviour, attitudes, and good things that have become a thinking system that directs and guides someone to leave negative things that weaken the spirit of change in their soul (Arifin, 2011).
According to Nordin and Surajudeen, schools must produce students who can think, act, and handle situations or problems intelligently, and this is only possible if their thinking and problem-solving skills are developed (Nordin &; Surajudeen, 2015). Especially in Islamic schools where all students are always emphasized every day on the importance of having charisma with anyone. This is where the school functions, the school must be responsible for explaining that it is so important to respect differences of opinion with anyone. Schools should teach students that one of the potentials given by God to man is reason because reason is the key to obtaining guidance in all things. Islam recommends always thinking positively of Allah because it will have a big impact on one's life.

4.3.3 The Emergence of Good Civilization

Moral education has become a hot topic and is increasingly popular among education practitioners. This is in line with one of the biggest problems faced by society, namely moral issues. Moral/Religious Value Education is very important for youth as the next generation, which lifts the dignity of the nation, improves the quality of life, life becomes better, safer comfortable, and prosperous (Nawawi, 2018). Based on the worldview that every education system has a purpose, be it secular education or Islamic education. In contrast to modern secular education which regards life as an end in itself, Islamic education provides a comprehensive concept of the world and the hereafter.

Islam gives recognition to the supremacy of religion. According to the Islamic perspective, when education ignores the moral teachings of religion, education will inevitably fail. Allah explains in Surah Luqman Verse 33, translated: "O people, be fearful of your Rabb and fear a day when a father cannot help his son and a son cannot help his father in the least. Verily the promise of God is true, so let never the life of the world deceive you, nor deceive you in God". At its core, the point about democratic human encounters is that such encounters cannot be blinded to the physical-intellectual and emotional aspects of human life. On the contrary, as we said, the expression of civility that is, acting with subtlety and politeness can advance and enhance democratic encounters, by consciously avoiding disrespect and indifference (Davids &; Waghid, 2019).

Adab is very important for everyone to have, including the teachers and students of SMK IT Ihsanul Fikri Mungkid Magelang. The school is committed to being an
example for all students and school residents, therefore the school develops earnestly religious character so that it is reflected in a religious school, with the development of religious culture is expected to produce graduates who are not only good at general science but also graduate students who are intelligent and have charity, noble ethics with good manners. Because, Adab has good ethics, commendable behaviour, an educated spirit, and morals, discipline to become a civilized person is needed in every school institution including SMK IT Ihsanul Fikri Mungkid Magelang.

According to Abdul Majid, related to character and character education, in Islam itself there are three main values, namely morals, civility, and example. According to Nurdin, the concept of adab according to Ibn Hajar Al-'Asqalany includes the fulfilment and development of adab towards Allah, adab towards oneself, and adab towards fellow humans (Nurdin, 2015). Therefore, the emphasis of this civilizational education is not limited to the transfer of knowledge about good values, but more than that, namely how these values should become embedded and integrated with totality in thought and action.

Al-Attas stated that education must produce a civilized person, that is, one who is fully aware of his responsibility to God; can understand and perform justice to himself and others in his society; there is always a willingness to improve every aspect of himself towards perfection as a civilized man (David, 2003). Muslim families in today's era must have an Islamic view of life. One of them is by returning to concentration, focus, and commitment to fulfilling the right to education for children at home. Because civilized education will make our children grow up with intelligent personalities full of morals. They will not think ambiguously let alone cause a myriad of problems and riots in society. Because with this civilizational education teaches our children to know how to be civilized towards Allah, the Messenger of Allah, parents, teachers, knowledge, friends, nature, and even themselves every day for 24 hours in all lifelong life activities.

The public education applied at SMK IT Ihsanul Fikri Mungkid Magelang includes greetings when meeting teachers, greetings when meeting, not bullying fellow friends, respecting and loving friends despite different beliefs, dressing modestly, not being able to mess around, maintaining civility in the mosque when there are activities both congregational prayers and other activities.
4.4 THE CONCEPT OF TEACHER COMMUNICATION IN THE DEVELOPMENT OF RELIGIOUS CHARACTER OFFERED

Communication is one of the important points in delivering messages, both learning messages and moral messages that teachers want to teach students. To establish good communication between teachers and students taught, it is necessary to have a strategy so that communication will run effectively. To be able to achieve this, teachers must pay attention to the following five things: a). Respect; respect or appreciation is an attitude of respect for each individual who is the target of the message conveyed, in this case, students; b). Empathy; Empathy is the ability to put oneself in situations or conditions faced by others; c). Audible; Communication in learning must be "listenable" or well understandable by teachers and students; d). Clarity; Communication, be it daily communication or educational communication, must be conveyed clearly; d). Clarity; Communication, be it daily communication or educational communication, must be conveyed clearly.

Then how to apply effective communication in learning. According to Miftah, for quality communication, a communication approach is needed, namely; approach epistemologically (what is communication), but also axiologically (how effective communication takes place) and ontologically (for what communication is carried out) (Miftah, 2019). On the other hand, effective learning communication can also be through including; a). Communicating must use clear language so that it is easily accepted and understood; b). Accuracy or accuracy relating to the correct use of language and the correctness of the information submitted; c). The context in effective communication of learning is language and the information conveyed must be appropriate to the circumstances and environment in which the communication occurs; d). The flow or systematics in communicating must be coherent and clear to make it easier for students to understand the information conveyed by the teacher; e). Culture in effective communication is concerned with manners and ethics. Communication built by teachers with students can make a very significant contribution to providing explanations and understanding of the learning material provided to students. Teachers need to learn communication science, components, functions, and objectives of communication, effective communication, intercultural communication, and basic concepts of educational communication (Mahadi, 2021).
Religion is one of the character values that must be developed in schools from kindergarten level and up to college level. Because religious attitudes when developed in school institutions will have an impact on school progress both in terms of science and attitude. Education practitioners in developing religious character include: setting a good example or example, enforcing discipline, motivating, giving rewards, especially psychologically, and giving punishment to enforce discipline and religious culture that affects student growth. The development of religious character in high schools must be conceptualized in line with Law No. 20 of 2003 Article 3.

According to Prasetyo, a religious character is a character that attaches to a person or object that reveals Islamic identity, characteristics, discipline, or morals. Islamic personality that merges in one person will influence others to have a religious character as well (Prasetiya et al., 2021). The religious character in the Islamic perspective aims to educate humanity with positive knowledge and skills and to still apply good ethical behaviour approved by the Shari’ah. Mahmud Syaltout that shari’ah is the rules created by Allah guided by humans in regulating relationships with God, with humans fellow Muslims, nature, and all life (Syaltout, 2011). The principle of Islamic Sharia according to Shatibi is maslahah and is not quoted by Islamic law unless it wants to bring maslahah. Therefore, everything that is harmful and damaging must be prevented. While problems containing goodness and benefits are mandatory (Fathullah Al Haq Muhamad Asni, 2017).

5 CONCLUSION

Students of SMK IT Ihsanul Fikri Mungkid Magelang have different characteristics. Students of SMK IT Ihsanul Fikri Mungkid Magelang come from different family backgrounds, but along with the development of time and the concept of thinking that has been built in the school, students can understand the importance of religious character so it needs to be emphasized in everyday life. Communication patterns used in developing religious character are applied by teachers in the classroom using one-way communication, sometimes two-way, and not infrequently also using multi-way communication, according to the situation. Religious activities integrated with excellent programs in schools to develop religious character are based on the cooperation of all school residents and of course on instructions and policies decided by the principal. Extracurricular activities at SMK IT Ihsanul Fikri Mungkid Magelang are neatly
scheduled and freely followed by students to choose according to students' abilities. The impact of religious character development is religious behaviour, positive thinking, and the growth of good civilization.
REFERENCES


Negara, A., H., S., Washton, Hidayat, S., Mulkhan, A., M. (2024). Development of Religious Character to Improve the Effectiveness of Teacher and Student Communication


Negara, A., H., S., Washton, Hidayat, S., Mulkhan, A., M. (2024). Development of Religious Character to Improve the Effectiveness of Teacher and Student Communication


